

# THE CHRISTIAN CENTURY

FOR THE MEN AT THE FRONT

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A. S. DUBLESON, Postmaster-general.

Vol. XXXV

March 28, 1918

Number 13

## Men and Millions Emergency Number

### Beginning a Pastorate

By George A. Campbell

MAR 30 1918

CHICAGO

# FACING THE

Two and a half million dollars must be had at once to avert widespread disaster. Even before the war all organizations and institutions of the brotherhood were running, like limited trains, up to their full capacity. The necessities of success had forced most of them to carry deficits. But when America was compelled to enter the war, the cost of everything, **except the service of missionaries and teachers**, was increased beyond the possibility of its being met in the usual way.

## SAMPLE FACTS OF THE EMERGENCY

Coal for twenty-eight colleges, thirteen benevolent institutions, four Negro schools, three mountain schools and countless missions, has nearly doubled in price. Food and other materials have advanced seventy per cent. Medicines and supplies for hospitals, both at home and in mission lands, have multiplied their cost. In the Philippines, for instance, carbolic acid was 25 cents a pint before the war, and is now \$3.75; bandage material was \$1.50 a bolt and is now \$6.00, while many essential chemicals have reached absolutely prohibitive prices. Flour now costs \$40.00 a barrel in Congo. Ocean passage is \$500, where it was \$300. At the same time the American gold dollar, which brought \$2.50 in Chinese silver before the war, had gone down to \$1.17 last August.

Over two thousand of their students have gone into war service, depriving the schools at once of between \$60,000 and \$100,000 in tuitions.

## FACE TO FACE WITH IMMEDIATE DISASTER

Colleges that have lived heroically within their incomes for fifteen years have deficits this year of from \$5,000 to \$20,000. Schools and societies that carried deficits of \$20,000, \$30,000 and \$50,000 are now paying interest on \$60,000, \$80,000 and \$120,000. The great Foreign Christian Missionary Society is among the boards that have passed their borrowing limits at the banks. Eureka College, which has sent out a foreign missionary for each of the fifty-six years of its history and through its sons and daughters established the cause in Illinois, Milligan College, which has trained many of our greatest preachers, Hiram College, school of Garfield and Hinsdale, Cotner University, with thirty-nine missionaries to its credit in twenty-five years of operation, and other equally vital schools, must hear from the Emergency Drive before they can contract with their teachers for next year's work at salaries in many instances only half what those teachers could get elsewhere. Drake University, our largest institution of learning, could not wait until April. It was saved to the brotherhood March first by an advance payment of \$125,000 from the Men and Millions Movement and \$116,000 raised in Des Moines.

## AMERICAN CHRISTIAN MISSIONARY SOCIETY

The Home Society must have \$100,000 at once to minister to our soldiers in camps and cantonments. Our failure to give it that much each year for the moral and spiritual uplift of immigrants, with similar neglect by other Protestants, is responsible for most of the anti-Christian and anti-American sentiment that menaces the nation and humanity today.

## BOARD OF CHURCH EXTENSION

The war has made it impossible for many of the 700 outstanding church extension loans to be paid as due. But 70 new loans, aggregating over \$200,000, had been promised and must be completed to the salvation of the churches involved. The long-needed Community House for immigrants in New York City was under way and must be finished, though its cost is running up to \$70,000 or \$80,000 instead of \$50,000. The war itself requires that nearly as much be expended in the same way in Chicago.

## BOARD OF MINISTERIAL RELIEF

The emergency in the ministry of the Disciples requires \$25,000 extra for increasing present relief payments and adding to the roll other spent heroes, and \$60,000 to cover the \$15,000 which the active ministers themselves will this year pay into the New Pension system.

## NATIONAL BENEVOLENT ASSOCIATION

With thirteen institutions and a constant family of over 600, the Benevolent Association must not only bear doubled cost in operation, but must also meet increasing demands from the families of soldiers and others rendered destitute by the war. All of the \$83,333 portion coming from the emergency drive is necessary to make our churches the League of Pity which Jesus means them to be.

# MEN AND MILLIONS MOVEMENT, 222

# EMERGENCY

## CHRISTIAN WOMAN'S BOARD OF MISSIONS

Only the success of the Emergency Drive, in addition to the expected increase in regular receipts, will clear the war debt of this great organization, meet the added cost of \$20,000 on the Burgess Memorial School in India, pay the year's extra cost of work in China, India, Africa, North America and South America and first payments on equipment for Latin America, which will finally cost \$200,000, where \$100,000 was the estimate before the war.

## FOREIGN CHRISTIAN MISSIONARY SOCIETY

The success of the Emergency Drive will give the Foreign Society \$250,000. Nothing less will enable it to grant the minimum estimate of \$140,000 additional appropriations for 1918 which the missionaries consider imperative. This total is made up of such items as \$770 for medicines and supplies for Dr. Shelton's new hospital in Tibet, \$580 for University and Seminary scholarships for the best graduates of our High Schools in China to prepare them for Christian service, \$3,000 to enable 30 student nurses in the Philippines to complete their training.

## STATE SOCIETIES AND LOCAL CHURCH

Each of the State Societies has its own particular emergency, and one-tenth of all the emergency subscriptions will go to meet them. Every local church has its own problems, but chief of all is that it prove itself a real Church of Christ and make this hour as glorious as it is terrible.

## TO BE MULTIPLIED BY A HUNDRED

These are but samples of the bleeding necessities caused or revealed by the War. To fail to meet any one of them would be disloyalty to our nation and to humanity in this supreme crisis of the world's life. How dare we to keep six hospitals locked against the thousands who beg for healing in Christ's name? How dare we refuse teaching and baptism to whole towns in India and Africa and China? How dare we turn back in disappointment from locked doors the Japanese teachers coming from afar to study our model school of domestic art in Tokio? How dare we deny to Gretchen Garst, F. E. Hagin and the McCalls the self-sacrificing privilege of further service in Japan?

## THE ONLY WAY OUT

1. Every church, whether it has a minister or not, must smash its old standards of giving.
2. If a hundred human conditions make it appear impossible, remember it is God's work. We have His promise.
3. Accept the suggestions of state and county leaders, but don't wait for them.
4. April 1 to 6 is the week for making the canvass. If it cannot be done then, take a later week in April.
5. Report to the County Committee every day.
6. Let no man or woman feel too busy to give the whole week to the Drive. Let no one buy immunity by his pledge. R. A. Long will give his time as well as his money. E. M. Bowman, Keith Vawter and C. M. Rodefer, are giving weeks and months, and R. A. Doan, years.
7. Take two sorts of pledges: the regular Men and Millions Movement pledge for \$500 or more, payable inside of five years, and the special Emergency pledge of any amount down to five dollars, payable on or before the fourth of July, 1918. All will count on the \$6,300,000 fund of the Men and Millions Movement, unless the donor does not wish it to do so. Either sort of pledge may be designated to any institution or organization.
8. Attempt the impossible for God. J. N. Scholes is going to get 600 pledges from the 600 members of the First Church, Johnstown, Pa. L. E. Brown thought \$10,000 an impossible apportionment for Rush County, Ind., but got \$5,000 from the Rushville Church officers! New York state, though "we are weak in the East," is going to raise an average of \$6.30 per member!
9. Let those who will buy Liberty Bonds and give them to the work of Christ.

West Fourth Street, CINCINNATI, OHIO



# April Emergency Drive

## SPECIAL ANNOUNCEMENT

The Indiana School of Religion, Bloomington, Indiana, takes this means of announcing its relation to the Men and Millions Movement. We will receive only an amount equal to the total of the checks and pledges on which donors write "*Designated to the Indiana School of Religion.*" If no donors write on their checks and pledges "*Designated to the Indiana School of Religion,*" then we will receive nothing. The Business Men's Commission of eight men has decided how over six million dollars of the fund shall be distributed to eight national missionary societies and twenty-three schools in amounts of from \$10,000.00 to \$600,000.00 to each. Our school is not on the list. It has been left to the donors to decide by designations what we shall receive. The Men and Millions Movement allows designations so that any donor may have a voice in the distribution of funds. We seek \$50,000.00 in designations. Our present emergency makes this a modest appeal. For friends to write on their checks and pledges to the Men and Millions Movement, "*Designated to the Indiana School of Religion,*" will not mean one dollar taken off the amounts assigned by the eight brethren of the Business Men's Commission to other causes. It will mean that our school is admitted into the results of this great brotherhood effort which is sweeping the nation with the appeal of "*The Whole Church Lifting the Whole Task.*"

If friends will vote us a place in the movement by writing on their checks and pledges, "*Designated to the Indiana School of Religion,*" we pledge ourselves not to accept any more than \$50,000.00.

We earnestly request donors to vote our school into the Emergency Drive by writing on their checks and pledges, "*Designated to the Indiana School of Religion,*" until \$50,000.00 is designated. But if our appeal is not heeded, let our great Brotherhood rise in its might and complete the task. We will do all we can to make the emergency amount to two million, instead of one—even if our school is entirely omitted.

### PURPOSE

The purpose of the Indiana School of Religion is to offer Biblical and religious instruction and counsel to students attending Indiana University, and to promote religious education in the State of Indiana. Fourteen out of fifteen Christian Church college students in Indiana are not in our own schools. We are seeking the fourteen. Six hundred Christian Church students were at Indiana University last year; eight hundred more at our other two state schools. If we are to make religion and the Scriptures effective forces for our children in college, we cannot avoid work where they assemble. We cannot teach them in places where they do not go. **THEY ARE HERE.** We are attempting to create a school of religion as well equipped as any other school of the university. Shall we attempt to secure our religious leadership from one out of fifteen of our children, or from all fifteen? Shall we neglect the fourteen who are in danger of being lost and give all our attention to the one? If our effort merits confidence and support, write on your checks and pledges to the Men and Millions Movement, "*Designated to the Indiana School of Religion.*"

### OUR EMERGENCY

The Men and Millions Movement defines its Emergency Drive as "A canvass to be made in all the churches—April 1 to 6—to meet the great emergency in all of our Missionary, Benevolent and Educational institutions." No institution among us is battling with a greater emergency than ours. We are a battery on a sector in the Verdun of Christ's Kingdom saying of the Huns of materialism, agnosticism and infidelity, "*They shall not pass.*" We are appealing for food and ammunition that we may continue to hold the line.

The fact that the Men and Millions Movement did not find a way to include our school among the institutions assigned definite amounts, although we are confident they tried and wanted to, this fact of no assigned amount constitutes in itself an emergency for us. This can be adjusted by donors writing on their checks and pledges to the Men and Millions Movement, "*Designated to the Indiana School of Religion,*" until we receive \$50,000.00. We pledge ourselves to receive no more, whatever the amount designated or our needs may be.

### READERS OF THIS ANNOUNCEMENT CAN AID US:

- 1—By writing on their checks and pledges to the Men and Millions Movement, "*Designated to the Indiana School of Religion.*"
- 2—By seeing to it that the facts are known to all donors, county and local church committees, the canvassing teams, and announced in church and Sunday school.
- 3—By cutting this announcement out and posting it in a prominent place in the church.
- 4—By writing us what you have done and are planning in our behalf.

## INDIANA SCHOOL OF RELIGION

Founded 1910

JOSEPH C. TODD, Dean, Bloomington, Ind.



# The CHRISTIAN CENTURY

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and uneccelesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

## Decisive Days for the Church

WITHOUT qualification, the appeal the Men and Millions Movement is making at this hour is the most compelling and fateful the Disciples of Christ have ever heard. The leaders of the Movement and the circle of organizations of which it is the center and common denominator are taking the churches into their confidence in a fashion quite unprecedented. They are sharing with the churches their own anxiety for the great Christian causes for which they are the appointed custodians. A "team" of fifteen representatives of the missionary, educational and benevolent interests of the Disciples of Christ is now finishing two parallel series of state conferences extending from Philadelphia to Denver and from Fort Worth, Texas, to Richmond, Va., which for intensiveness of appeal, representativeness of attendance and resoluteness of response have outdone anything of the sort ever undertaken by Disciples before.

The missionary secretaries and college presidents have abandoned the policy of optimistic concealment of the inside facts of their enterprises and are asking the churches to face the stark realities just as they themselves have had to face them for months and, in the case of some institutions, for years. They do not hesitate to use the words "emergency," "crisis," "extremity." They have summoned courage flatly to say what has never before been said in the history of our Disciples' missionary and educational work that this hour is full of peril for their institutions, a peril which, if it is not confronted and provided against, means nothing short of bankruptcy and disgrace. It means the closing of hospitals and schools in foreign lands, it means the closing of the doors of some of our colleges, among them some of those venerable institutions which have produced

the greatest souls in the history of our Disciples' movement.

This is plain talk—awfully plain, shockingly plain. But any other kind of talk would be sinful folly in these crisis times. The wisdom of this kind of plain speaking is rooted in the confidence that it is *not discouragingly plain*. Our leaders who tell us these things have faith in us. They believe in their hearts that when we know what they know we will arise with unprecedented purpose to meet the emergency by providing the necessary resources. But they know full well that the present emergency cannot be met or measured by our accustomed standards. The leaders see clearly that the present crisis must be presented to our churches and people in such a way as to smash the old standards of generosity. The molds into which we have grown accustomed to discharge our loyalties to missions and education must be broken. They have been broken, whether we consented or not, by the exigencies of the war.

\* \* \*

Never have the people of our nation been called upon to give on so vast a scale as in the past year. And this, instead of satisfying the church's conscience toward the support of the church's institutions, must result in further burdening that conscience and quickening the soul into greater devotion. New molds for our benevolence must be cast, new standards of sacrifice set up. The tithe, to which, hitherto, many have objected because it was too much and too hard, is now objectionable because it is too little and too easy. Mr. E. M. Bowman's declaration that no man ought to add a dollar to his fortune during the war except that natural increment of a business which is essential to its maintenance, sets the only standard by which Christian men and

women in these fateful days can conscientiously regard the disposition of their incomes.

At the first, when the war calls came, there was a disposition, shared in by a large proportion of churchmen, to allow church activities and institutions to fall into eclipse behind the more obvious and urgent necessities of Red Cross, Liberty Loan and Y. M. C. A. solicitations. During the period of heatless days it was loudly argued that the churches should be closed up to save coal. In many communities this was done, along with the closing of public schools also. But as the nation collects its wits from the confusion attendant upon its entrance into the war, it is growing clearer each day that religion and religious institutions are fundamental to the winning of the war.

\* \* \*

Religion has profoundly suffered as a result of the war. How much it has suffered will not be known until we are able to make peaceful assessments of conditions. But in its pragmatic aspect religion has been immensely greatedened by the war. In no previous wars have there been such practical uses made of religion and religious institutions on behalf of efficiency and morale. All of which react into the churchman's conception of his duty not only to "keep his church going," but to equip her with power to come through the war stronger than ever. Certain it is that it will be a sorry social order for our soldiers to return to when the war is done if, in the meantime, the church has allowed its institutions to be shut down and its activities to assume a place subordinate to economic or even military interests.

But no ordinary support will maintain church institutions in these times. The extraordinary situation of this hour calls for extraordinary sacrifice. With all the clamant duties sounding their appeals in the ear of our citizenship the still small voice of religion must not be drowned. To those who see most clearly the inner moral issues of this war the church, instead of fading into a position of indeterminate function, stands out in sharper outline than ever before as an institution whose function in human life is of fundamental importance.

\* \* \*

If in the prosecution of the war for democracy the Christian conscience allows the church and church institutions to become unstable, the democracy gained by victory will be worthless to the world. There is something singularly appropriate in the launching of a drive for \$2,500,000 for Disciples' missionary and educational work just at the moment when the government launches its nation-wide drive for billions in Liberty bonds. The two appeals go well together. Christian men must respond to both. The suggestion that the two causes can be supported by purchasing Liberty bonds and then donating them to meet the present emergency in our church institutions is a good one.

By whatever method the individual meets the present dual obligation, to the state and to the church, there must be left no uncleanness in any mind that what the Disciples of Christ do before April 6 will decide their

fate in history and the fate of the precious interests of Christ's Kingdom which have been entrusted to them. After that date the slacker church and the slacker preacher, failing to respond to so clear a call of God as this which our leaders have sounded, will deserve to hear, if not the same words, certainly the identical tone of voice that Crillon heard when he failed his comrades and his cause in the decisive hour:

Go hang yourself, brave Crillon!  
We fought at Arques,  
And you were not there!

## Germans Turn Hate Upon the Y. M. C. A.

GERMAN hate is now being focussed on the Young Men's Christian Association in its work in France and wherever a Red Triangle hut can be located along the front line trenches the Boche guns are trained upon it and every effort is made to smash it out of existence. The same fate that wiped out all the front Y. M. C. A. huts captured by the Germans in their advance on Russia will be visited upon the French huts, because the German realizes that the Y. M. C. A. is the greatest morale-builder in the army today and it is his plan to weaken the morale of French and American troops as soon as possible.

Warnings of this danger have just been brought back from Europe by Rev. Allan MacRossie, pastor of St. Andrew's Methodist Church, New York City, who acted as a member of the clerical commission sent over to France to learn of the spiritual needs of the American Expeditionary Forces, and in that capacity had opportunity to study the methods of the Y. M. C. A. and to learn things at first hand. He said that he did not hold a brief for the Y. M. C. A., but he felt that when an organization had received \$53,000,000 from the people the people had a right to know about the work to which they had contributed. His talk was, he said, just a reply to unjust criticism.

"Do you know that Germany has already begun to sing its hymn of hate against the Y. M. C. A. To tell you this is in itself to show that the Y. M. C. A. deserves well at our hands.

"The Germans realize the strengthening of the morale of the French armies that has grown out of the work of those secretaries who are working over there. The German guns are now trained upon the Y. M. C. A. huts, and every effort is being made to smash them out of existence."

As recognition of the good that grows out of the Y. M. C. A., Dr. MacRossie said the secretaries were still in Russia waiting for the time when their huts may be reopened.

"In France when our boys first went over the officers were at a loss what to do to keep them from becoming homesick," he continued. "They drilled them very hard, but after the strenuous life they had led in preparation this was found to be too much. Then they tried

letting them do nothing. The army had asked the Y. M. C. A. to help and the officers turned to the same place for help. The French found that the Y. M. C. A. was broad enough, faithful and earnest enough to believe that anything that was good for the men was Christianity. They saw the needs and undertook recreation centers. I visited many of these and saw just what was being done."

After describing the routine work of a day Dr. MacRossie continued: "If the Y. M. C. A. so commends itself to the French Army by its recreation centers that the French ask the organization to go wherever the soldiers are, certainly this indicates how much good influence it exercises in sustaining the courage and morale of that line that must hold fast until our boys are over in sufficient numbers to drive back the ruthless enemy."

"General Pershing said that a singing army is a victorious army. The Y. M. C. A. sent over here and got some of the best song writers to go to France. These gave their services and have flooded the camps with marching songs. They make the young men laugh because they put laughter into their hearts."

### Our Easter Ministry

**A**LREADY the war has made entirely inadequate the benevolent institutions maintained by the Disciples of Christ. There are new orphans. Many aged ones are lapsing into dependency under the economic stress of the time. The hospitals will have new demands made upon them by the increase in the number of sick and injured people in the community.

While we are celebrating our Lord's resurrection, we are asked to remember our brethren who are in need. It would be a great pity to use the Easter day as only a day of religious feeling without any religious expression. The contribution plate is the modern equivalent of the Hebrew's altar. The offering is sanctified not only by the sacrifices of the giver but also by the nature of the cause to which it is given. Our Easter offering may be as holy a thing as any Hebrew sacrifice ever was, if it is given in the same spirit of generosity and spiritual abandon.

Benevolent work has come to be a highly specialized task. Bunglers work more harm than good, however excellent their intentions. The need of experienced and scientific direction for the benevolent work of the brotherhood has called into being the National Benevolent Association. That the officers of this society have grown with the growing knowledge of human relief is asserted by all who have been acquainted with them through the years. The administration of the organization is such as to inspire confidence and good-will.

Somebody, of course, will care for our orphans and aged. It may be the lodge. In that case a good many fraternity men will be confirmed in a negative religious attitude and will be inclined to make the lodge their church, in spite of the teachings of the order to which they belong. Perhaps the state will care for our poor. But if we leave our loved ones to the ministrations of

secular relief, we have belied our New Testament heritage. There is nothing for us to do but to face the new war demands with an offering that will exceed what we have ever before done.

### The Saloon and Democracy

**T**HERE is no more dangerous foe of democracy in America than the saloon. Saloon-bossed election commissioners of Chicago threw out the petition to put the wet and dry issue on the ballot in this city, using the most hypocritical pretenses as they did so. There is no doubt in anyone's mind that more than a hundred thousand signatures were secured on the petition but technicality, not to say more sinister considerations, led to its rejection. The "wets" had a big war chest full of gold and were able to spend money for the best legal talent of the city.

It may seem like a calamity in Chicago that the election will not occur at the time when Billy Sunday is here to lend powerful assistance to the cause of a dry city. If the deep resentment of the citizens leads to a strong vote for the federal amendment, there will be nothing to weep over.

Perhaps the most encouraging thing about the dry cause in Chicago is the fear of it by the wets. A few years ago, a wet and dry election, if held, would have brought only a farcical result. Evidently some of the most astute politicians in Chicago believe that there was some real danger that Chicago would go dry if she had been given home rule on the saloon. For this reason the brewery interests determined that at any cost they would defeat the desire of the people for a referendum on the question.

### Late to Church on Easter

**T**HE man who always goes to church late will arrive after the service is over on Easter morning this year, for that is the morning on which our clocks are to be set forward to save daylight. With the service an hour earlier than usual, it will be difficult for the indifferent to adjust themselves to the new regime.

Do the churches need to change their hours, as industry is doing? It might be argued that a church without an evening service would continue by the old sun time without reference to the new government order, as there is no electric light to be saved in such cases. Most churches have an evening service, however, and if they undertake to elude the provisions of the government order, it will be interpreted by the community as a lapse in patriotism.

In a few weeks we shall be altogether unconscious of the new order of things. With industry and the public schools geared up to the new time system, everything else will fall in line. Most communities that have experienced the change favor it. There is no reason why we should not. The church will save money on electric light, and the people will have a chance for



more out-door experience between church services. The new regulation may prove distinctly helpful to the church.

## The Church and the Community

**W**ELL-INFORMED people are always making suggestions of ways and means to make it easier for the church to include the entire community. The creed must be simplified. In evangelism, the old "mourners' bench" has given way to the unobtrusive card signing. Churches are anxious not to be "peculiar."

In some ways this movement has been wholesome. Old time doctrines, no longer convincing to good church members, may well be stricken out of the creed that the new member must sign. Old prejudices and points of view, not any proper part of the true religion of Jesus Christ, should be gotten out of the way, that people may find it easier to unite with the church.

We must not carry this movement far enough, however, to identify the church and the community, as is practically done in such Catholic countries as those in South America. Ideally, the church is a community within a community. Its right to live is the right inherent in all minor group organizations that specialize in some phase of service to the larger group. When the church loses its sense of being separate from the world (social order) and becomes a time-serving, conforming institution, its power has vanished.

The church accomplishes most in days of persecution. Trouble weeds out selfish members. The church defines its social goal clearly and builds up a great loyalty to carry out its aims. The days of martyrdom in the early history of the church preceded the most remarkable change in community standards that an empire has ever seen.

Especially are progressive religious communities apt to miss the consciousness of a peculiar mission demanding a group organization with high walls. The Broad Church of England became in the hands of some interpreters only a good-natured imputation of religion to every variety of beef-eating Englishman. No such view of the church can ever give it power and enthusiasm, much less a program.

## The Chickens and the Mush

A Parable of Safed the Sage

**N**OW Keturah considered the High Cost of Living, and she said, Let us buy an Incubator, and keep Hens. So she sold her Waste Paper to the Rag Man, and she bought an incubator, and put Eggs therein, and in thrice seven days the Eggs Hatched, and there came forth Little Chickens. And Keturah fed them.

And it came to pass on a day that I went into the

Yard, and beheld Keturah feeding the Chickens. And that whereon she fed them was Mush.

And she took the Mush from a Bowl with a Spoon, and she dropped a great Spoonful on the Ground. And all the Little Chickens ran every one of them after the Mush.

And she walked on a little farther and dropped another Spoonful. And all the little chickens forsook the first Spoonful and ran after the second. Yea, they trod every one of them upon the Mush which they had been eating that they might Hasten after other Mush.

And she went on a little farther and dropped a third Spoonful. And all the little chickens forsook the second Spoonful and ran after the third. And the Mush of the first Spoonful and of the second Spoonful they despised.

And some of the chickens got none of any of the three Spoonfuls. But if part of them had gone to each Spoonful they might all have had Mush. Nevertheless, did they all follow Keturah all around the Lot, and every chicken was Among Those Present when the last Spoonful was dropped.

And I meditated much thereon. And I said, Keturah.

And she said, Here am I, my lord.

And I said, Men are like Chickens.

And Keturah said, What about women?

And I said, No matter how good is the food they already have, yet do they forsake it and run where the last Fad droppeth. And what they obtain after all their running is but Mush.

And I spake again, and I said, Keturah, men are like unto young chickens.

And Keturah said, So are women.

## America Marching

By Thomas Curtis Clark

**W**HISTLING—in tears—they go  
Brimming with life,  
Out from love's shielding arms  
Into the strife.

They go with sinking hearts,  
But with a will  
That in the face of fate  
Shall fight on still.

Why should they be cast down?  
Though grim their cross,  
To him whose heart is brave  
Death brings no loss.

They will not turn them back,  
Though rest come late:  
Freedom must live in earth  
Whate'er their fate.

Liberty, fear no more!  
Our heroes come,  
Marching with loyal feet  
To patriot drum.

# Early Christian Expectation of the Return of the Lord

**W**HAT was the millennial hope of the early church? Did the first believers in Jesus have any such conception of a lengthened period of blessedness, either near at hand or remote, as later generations of Christians have described by the word "millennium"? It must be kept in the forefront of clear thinking on this entire theme of the last things that neither of these words, "millennium" or "millennial," occurs in the Scriptures. The expression "a thousand years," or "the thousand years," occurs six times in the Book of Revelation, in one particular section, and within the limits of six verses. Nowhere else is it found in the New Testament or Old in the peculiar millennial sense, and only three times even as a measure of years.

This special phase of the subject will claim consideration in our study of Revelation. In the meantime, it is important that the great expectation of the early church be appreciated. That hope included the items of a closing world order that had continued from the beginning of human history, but was presently to have an end; the visible and sudden return of Jesus from his brief but glorious sojourn in the heavenly world, after his resurrection and ascension; the judgment of the earth, and his complete subjugation of all mundane affairs; and the consummation of all things in the surrender of the kingdom to God, and the beginning of the eternal age of blessedness.

In the study of the writings of Paul these features of his eschatology have been observed. No reference to any long-continued period of happiness short of the opening of the endless future of glory is found. But the expectation of the early, the almost immediate, advent of Jesus is ever present. The examination of a large portion of the remainder of the New Testament reveals the same conviction on the part of the writers. To be sure there are striking differences. In the Book of Revelation the program of the last things is much more elaborate and dramatic than elsewhere; while in the Johannine writings it has little if any place. But in general the views of the Apostle Paul seem to have been those of his Christian contemporaries and successors.

## EPISTLE TO THE HEBREWS

The Epistle to the Hebrews is an impressive document. It was an effort to interpret Christianity in terms which would prove attractive and convincing to thoughtful Jews who might hesitate to abandon their venerable institutions for a newly arisen religion. The movement of the argument is quiet and dignified. One would expect the writer to be impressed but little by apocalyptic expectations. Yet from the beginning to the close of this Epistle there is the steadfast conviction that the end is at hand.

In the opening sentence the divine message to the world through the Son of God is described as coming

"in these last days" or "at the end of these days" (Heb. 1:2). Jesus has been exalted to the right hand of God (1:3); he has been crowned with glory and honor (2:9); he is the great high priest of the universe, now given the seat of power (8:1); he has thus appeared in the presence of God for us (9:24); and seated at the right hand of God, he waits until all his enemies are subdued (10:12, 13); all things are destined to be put under his authority, but this is not yet fully accomplished (2:9); to those who wait for him, he will appear a second time, having completed the reckoning with sin, even as the high priest of the Hebrew temple came forth from the most holy place to assure the waiting people that his task was accomplished (9:28); the lot of humanity has been the prospect of death, and afterward the judgment, but the second coming of Jesus is, for those who look for him, the ground of salvation (9:27); but for the wilfully sinful, the judgment is of fearful menace, a fierceness of fire which shall devour the adversaries (10:27); Christian fellowship and exhortation are enjoined more urgently than ever before, in view of their discernment of "the day," now near at hand (10:25).

In this early Christian apologetic, in which one would have expected so calm and philosophical a writer to emphasize the onward sweep of the majestic current of Jesus' influence and redemptive triumphs in the world through generations to come, the expectation appears to be limited to the immediate days ahead, and in the manner both of current Jewish messianism and of Pauline hopes the victory of the gospel is associated with the early return of the Lord.

## FIRST PETER

The book known as First Peter appears to have been written by a Christian teacher in Rome to the Christians of Asia Minor sometime during the last decade of the first century. The hope of an early realization of the glory of Jesus is as vivid as the remembrance of his sufferings (5:1); and in the writer's thought the two experiences of the Lord, the tragedy of his death and the glory that was to follow, are brought into close relations (1:11). In this document alone of all the New Testament books the evangel of Jesus to the dead is affirmed. Twice the author mentions it as an accepted part of the Master's redemptive ministry, following immediately his death on the cross (3:19, 4:6). At the present time Jesus is in the heavenly world, at the right hand of God, angels and authorities being made subject to him (3:22). He is now ready to judge the living and the dead, as the next act in his program (4:5). The day of his appearing or revelation is eagerly awaited as the end of the sufferings his people have endured (1:7). These persecutions are a part of the affliction of Jesus himself, and when his glory is re-

vealed, they will be forgotten in the joy of that day (4:13). In that "day of visitation," even the heathen who have defamed the believers will be compelled to glorify God for such constancy as they have shown (2:12). The saints must reassure themselves in all troubles with the confident expectation of the divine favor to be shown them at the coming of Christ (1:13). The salvation to which they are safeguarded by the power of God is ready to be revealed in the last time, the approaching day (1:5). An earnest admonition to faithfulness is based upon the certainty that the end of all things is at hand (4:7).

#### JAMES AND JUDE

A work of practical counsel, known to us as the Epistle of James, is but little concerned with the doctrinal side of primitive Christianity. Yet in spite of this fact, the author makes evident his profound conviction that the coming of the Lord is very near. He urgently entreats his readers to abide in patience until that event (5:7). He affirms in specific words that it is at hand (5:8). And he exhorts them to refrain from all blameworthy conduct in view of the fact that the divine judge now stands at the very door (5:9). A writing of this nature makes it evident how large a place the great expectation had in the minds of that generation. Every event was pregnant with meaning, and might be the prelude to the realization of their hopes. No one could tell what a day might bring forth. Before the conclusion of the most trivial of their daily tasks the Lord might come. In the glory and terror of this expectation life took on supreme values.

In the brief Epistle of Jude, which is a strong protest against certain forms of unbecoming and scandalous conduct to which some members of the Christian community seem to have become addicted, considerable use is made of the apocryphal literature which prevailed in that age and was much read both by Jews and Christians. References are made to the Assumption of Moses and the Book of Enoch. In connection with the latter the writer quotes, as applicable to his own times and to the punishment soon to be meted out to the transgressors whom he is rebuking, the lurid language of the apocalypse concerning the coming of God with his saints to execute judgment upon the ungodly. Although no specific allusion is made to the expected coming of Jesus, it would appear to be the author's intention to apply the words from Enoch as a confirmation of the current Christian hope of the coming of Christ (Jude 14).

#### SECOND PETER

A casual reading of Second Peter shows its close connection with Jude and its dependence upon it. It is the desire of the writer and his Christian brethren to be admitted into the eternal kingdom of Jesus (1:11). Personally, however, like Paul in his later epistles, the author expects death soon, as the Lord has intimated to him (1:14). But the object of greatest importance to this Christian leader is to sustain the courage of

his fellow believers in the long and unexpected delay of the coming of the Master. This had been the confident hope of the church from its beginnings. Paul and every other leader had reaffirmed it. Yet the years were slipping away, and nothing had happened. The unbelievers, men of the communities in which they lived, knew enough of the current hopes of the brethren to make them the theme of humorous inquiry. "Where is the promise of his coming," they said. "Since the patriarchs died, all things continue as they were from the creation." Such skeptical and mocking utterances were the cause of doubts and trouble. Had they been mistaken? Did not the Lord assure his followers that he would soon return? Could Paul and the rest of their leaders have been at fault in this all-pervasive anticipation?

The author reveals his own disquiet of spirit over the situation. It was not so difficult to maintain unshaken confidence from day to day in the times when mighty events, like the Neronian persecution and the war in Judea, were taking place. Those mighty "signs" of the approaching end were sufficient to fill the stage for the time. But now it was different. The early martyrs were gone. Paul and Peter had long ago made the great attestation to their faith. A new generation was coming on, and still the hope was delayed. Prophets of old had found themselves in the same uncertain frame of mind. All they could do was to hold on to what seemed the certainty of promise. The writer of this document does the same. He has no questioning regarding the fulfillment of the divine purpose. Things must come to pass even as the first interpreters of Jesus has said. But the delay was hard to explain to himself and his fellow Christians.

His message is that those first teachers of the faith, Jesus and the apostles, had given ample grounds for confidence in their words. They had even intimated that among the tests of faith would be the scoffings of unbelievers. But the power of God is ample to bring things to pass, even as in ancient days. Once there was an end of a wicked world through the visitation of a flood. There will be another such catastrophe in days to come, for the present heaven and earth are reserved for the flames and the judgment, the time of perdition for the ungodly (3:2-7). But time must not be measured by the small rules of human custom. With God, to whom the ages are a very little thing, a thousand years are as a day. If the final day is deferred, it is only to give larger opportunity for repentance and amendment. But surely the "day of the Lord" will come. In that time of fire the heavens and earth alike will be dissolved. How alert and expectant therefore ought all believers to be in the prospect of this awful day of final things. Only after that great time of tribulation and judgment can the new age of the eternal glory begin (3:8-18).

#### SUMMARY

In these five early Christian documents, some of which may have been almost as early as the Pauline age, the same confident hope of the present return of



the Lord and the end of the age is found. However greatly the writers may vary in their conceptions of other features of the common faith, they share the accepted expectation of the last things. In most regards the Pauline formula would include all the items of their program. In some features indeed it covers wider ground, as in the somewhat detailed representation of events connected with the parousia.

As these writers record their convictions on this theme, they include the following items: The sufferings of Jesus in his life and at his passion were to have as their counterpart the approaching glory of his manifestation; some of the writers had witnessed the first, and were to witness the second; after his death, Jesus in the power of the spirit, went into hades and preached his message of forgiveness to those there confined. (This item, it will be recalled, is mentioned only in First Peter. It is nowhere else alluded to in the New Testament. It may be that the preaching of punishment to the fallen angels in the Book of Enoch may have suggested the contrasted idea of a message of mercy to the sinners in hades.) Jesus rose from the dead and was exalted to the right hand of God as the high priest of the universe; his enemies soon are to be subdued to his authority; he is ready to judge the living and the dead;

he is to be revealed in glory to those who wait for him; that will be a time of rejoicing to his saints, and of acknowledgment on the part of unbelievers; the eternal kingdom of happiness and glory is to follow. In none of these passages is there reference to any prolonged stay of the Lord on the earth in connection with the judgment and the subjugation of mankind to him. But the disquiet caused by the lengthening years and the apparent failure of these ardent hopes receives the attention and prompts the restatement of the matter by the author of Second Peter, perhaps the latest writer of the New Testament.

We still have to consider the question as to what Jesus taught on this theme. The two facts that stand out clearly from the pages of the Christian Scriptures when frankly and candidly examined are that the Master said that he would return during that generation; and that the fact that he did not so return was the cause of perplexity to his friends. How are these to be accounted for?

In the meantime there is a most interesting book in the list of primitive Christian writings which has a very vivid and detailed program of the last things. This is the Book of Revelation. To the form and purpose of that book the next studies will be devoted.

HERBERT L. WILLETT.

## Beginning a Pastorate

By George A. Campbell

R. E. KNOWLES tells the story of being called to a new pastorate. When he left to pay a visit to the new field Issie, one of the little friends of his parish, was lingering at death's door. When he returned to his home church his reticent Scotch session visited him. There was not much urging on the part of its members to have him stay, though every one deeply wished him to remain. Here is the gist of their entreaty. "We wilna urge ye, sir, but I'm sure the maist of us hae been pleadin hard before a higher court than this. A' I want to tell ye is this: There hasna been wound or bruise upon yir relation to yir people."

After the members of the session departed the minister "sat long by himself pondering all that had been said."

One of the older men of the session returned and spoke thus to the dominie in doubt: "I didna speak when a' the ithers spoke; but I want to tell ye something by yirsel'. I think ye ought to ken. It has to dae wi' yir decision.

"Ye mind wee Issie? Well, the mornin' ye came back frae Charleston, she was lyin' white an' still on the pillow. She hadna spoke a' through the nicht, an' we a' thocht she wad speak nae mair—but at six o'clock yir train blew afore it came into the station. An' wee Issie stirred on the pillow. Her lips moved an' I pit doon my ear.

"He'll be on that train," she whispered low.

'Wha'll be on the train?' I asked her. 'The minister,' was a' she said.

THE GATES BEAUTIFUL

"I was alane wi' her, an' I said: 'Mebbe so, Issie.' Then she spoke nae mair for a little, but soon she said: 'God'll bring him back to open the gate for me before I go. Grandfather,' she said, 'he first told me of the gate and he said I would find it beautiful when I got close—and so it is—but I want him to push it farther open, for I am so weak and tired. I'm sure God will bring him home in time.'"

"My eyes were wet, and I could only take the old man's hand in mine, the silent token that the greatest argument of all had been kept until the last."

"There's mair of us," he said, as the sobs shook his feeble frame, "there's mair of us wha's comin' near the gate. I'm no' far frae it mysel'. An' I want ye to wait my turn; I want ye to bide wi' us till ye see me through the gate. A stranger wadna be the same. I maun be gaun."

"It is long now since Issie's grandfather followed her through the gate. He too found it beautiful; for I walked with him till even I could see its glory. It swung wide open, for he was welcome home; and I caught a glimpse of the splendor just beyond. I heard, too, rapturous snatches of the song they sing in that better land. It may have been fancy, yet I am sure I

heard the old precentor's voice, and Issie's holy strain was clearer still; but it was the new song, and these two blended wondrous well."

The minister did not leave his flock, many of whom were moving towards the valley of the shadows. Just this I believe is a potent cause of long pastorates. It is not talked of much. We do not like to disclose our hearts. We are not sacramentarians—or perhaps we are—but many of our people wish the minister they have long known to be for them "the deep sea pilot."

When one stands before a strange congregation he feels a little cold. He does not know the sorrows and losses and heartaches of the people before him. He sees them in the mass. They appear stolid, dressed up people. He does not know of their graves, nor of their untimely separations.

There is somewhat of relief in not knowing. Just for a moment now and then there comes to one the feeling that a new people untouched by sorrow and sin has been discovered. But only for a moment. Soon individual faces appear—faces that speak of struggle and conflict. But one cannot feel strongly with people until the details of their lives take outline.

The first Sunday past, and then some of the more saintly of the church put into your hands a list of "The Shut-in." In every such list there are heroic souls—to me amazing in their faith and hope and cheer. The first Monday and the trail of the world's sorrow has been found. It is the duty of the church of Christ to follow that trail and bestrew it with comfort and compassion. "The Shut-in!" From how much are they shut-out!

#### TRIAL SERMON AN ABOMINATION

A trial sermon is a humiliation, and an abomination. Surely there is no minister of delicate feelings but abhors it. I doubt not many a minister of high purpose has left the pulpit because of his repulsive feeling for this detested thing. A sermon is supposed to win souls; but a trial sermon to win smiles. (Still one who, since I left the theological professors, has been my chief teacher says she would not vote to call a preacher without first seeing him and hearing him.) I fear she speaks for the majority. The abomination may continue. Often there is a succession of trial sermons. I still have scars in my soul from the indignities of these successions or processions.

Preaching has its gratifying surprises. When one begins a trial sermon or a first sermon before a new church he feels as if he can hardly stumble through it. He is conscious of the eyes that rest upon him and of the critical minds passing judgment. But after he is well started he forgets the eyes and the critics. The Spirit has come to his help. He is speaking not for man, but for God.

Not all the congregation are critical. The spirit strives with the people as well as with the preacher. Their hearts go out in prayer for him. Both go up together to glimpse the universal and eternal, and those who journey together to the mountain tops of God are no longer strangers.

A new pastorate suggests a re-study, a re-thinking

through of one's task and message. I think for most ministers it is well to change after a reasonably long pastorate. The real long pastorates are held by two classes of ministers, one exceptionally able and alert, the other exceptionally long suffering and patient. Most of us demand every few years a new challenge. Patience may degenerate into something not virtuous. The over-patient minister may fail to serve efficiently. The unusual is sometimes needed by both preacher and people. A change of pastorates might prove a detriment to a pastor if he chose to preach his old sermons, but in this day of tremendous new interests not very many men will do this. The old manuscripts seem insipid, unvital: as do many, most, indeed, of the recent pre-war books. Only the greatest books, and they are few, will outlive the present day holocaust.

#### A NEW DAY AND NEW INCENTIVES FOR PREACHING

The minister has new incentives to preach today. The world feels the need of the Divine. The business of the preacher is to lift the veil of the eternal. It is his to interpret the everlasting. To the nervousness of today he should be able to bring a steadying word. It is given to him to disclose the abiding amid the rapidly shifting.

As he thinks of his new parish he is resolved to preach better than he has ever done; to believe more whole-heartedly; to separate more clearly the essential from the non-essential, the temporal from the eternal; to have done with all useless controversy; to stress only the positive, to walk with all Christians as far as possible; to be a friend to all; to lend support to every good movement; to possess visions, out of which a new world is to be builded; and in all this to forget self.

It is fine to preach in the most creative period of the church's history since post-apostolic days.

In this creative period we are yet in the stage of feeling. We are all saying the church has come to a new great day, and that the church must have a new program. No one has as yet told us that program. We do not need to be told it. An earnest passionate church will find it by working at the task. The most hopeful feature of the present period of tension is that there is almost universal belief in the non-finality of any program. There must be endless adjustment to the changing needs of the unfolding years.

One of the pleasant experiences of a new pastorate is the constant contact with the embodiment of the personality of one's predecessor. Fortunate I have been in my predecessors. In every way I have sought to honor them and their work and I can bear strong testimony to their gracious ministries. From them and their methods I have learned much. May they always have a large place in the hearts of the people they so faithfully served. This word might be said of each of my two predecessors:

#### The Pastor

Built his great heart into the sculptured stones,  
And with him toiled his people, and their lives  
Were builded with his own into the walls,  
As offerings unto God.

# The Sunday School

## "Who Is Christ?"

I HAVE been saying all along that there are few infidels in the world today. I wish to revise that judgment. There are thousands of infidels and atheists where you least expect to find them. I have been talking to a group of educated young men recently, not in the church, and I am amazed at their religious reactions. They invited me to come and have



Rev. John R. Ewers

dinner with them once a week and afterwards discuss "Christianity and the War." I began in the usual way when all at once, like lightning out of the blue, one young chap questioned the whole program, religion, religious workers, Christ and all. I do not say that he is representative; I do not think he is, to tell the truth; but he indicates that you and I have been taking too much for granted. I am told by an educator that he finds in his classes that more than half of the students do not even believe in God! I know that a scientist has, not long since, produced a book on "Immortality" which is really the result of a questionnaire, in which about half the scientists interviewed say that they do not believe in immortality.

\* \* \*

I tell you, these are days of revolution in thought. The Bolsheviks have surely broken loose. People are thinking very freely, very disjointedly, very poorly and then they are blatantly saying what they believe. If we have any apologetic we must produce it now. Unfortunately the church has been cursed by so many hypocrites, so many self-seekers, that our argument becomes the more difficult. Keen men are asking for motives and when they find these motives, even in religious work, embedded in sordid love of gold or selfish desire for fame and lazy love of ease—they become skeptical.

In addition to all this, thousands of church members hold their faith as an intellectual acceptance rather than as a working, living standard of life. They quibble over certain definitions of divinity when they should be acting in a divine way. They mercilessly swing big sticks in defence of positions, when they should be winning men by brave and self-sacrificing living. It is not so much what you think about Jesus, although that is important, as it is what you do about what you say you think. That is the reason why among the soldiers the word about "Mother" goes home. If someone else in all the world was bad, Mother was good, and, therefore, there is respect for her religion.

\* \* \*

Did you ever stop to think that there is no uniformity in our conception of Christ? How can there be? Each one who makes the confession has a different content. That content depends upon home training, upon Sunday-school training, upon pulpit training, upon the people one has known, upon the reading and study one has himself put upon the Bible and holy things. I say this must of necessity differ with each case. It is different when the little girl and the university professor stand up and respond to the invitation, making the confession before men. The real proof of sincerity must come in the quality of life induced by the faith.

We are getting near to the place where materialism and scientific efficiency are endangering our simple acceptance of and trust in the Master of Men. Who is Christ? Not simply another prophet, not simply another Rabbi, not simply another

This article is based on the International Uniform lesson for April 14, "Jesus Requires Confession and Loyalty." Scripture, Mark 8:34.

good man; Peter was right. He is the Son of God. He is as far above Confucius and Buddha as Pike's Peak is above an ant-hill. There must be no compromise here. There must be only the maximum here. Your highest conception is too low. Your biggest idea is too narrow. Your deepest thought is too shallow. I know Peter believed it because Peter lived as though he did. Someway, nothing but the actual life touches men deeply any more. Confess Him and then live loyally.

JOHN R. EWERS.

## Books

SOME TURNING POINTS IN CHURCH HISTORY, by Ambrose White Vernon. Anything that comes from the pen of this accomplished writer is likely to be worth while. The present volume contains five lectures delivered at the Andover Theological Seminary. Their subjects are, the Founding of the Christian Church, the Beginnings of the Christian Ministry, the Beginnings of the National Churches, the Beginnings of the Free Churches, and the Contribution of Congregationalism to Church Polity. The sweep of view is, of course, a long one, and the treatment is rapid. But the essential things have been gathered up in a manner that offers to the busy reader the chance to reshape some of his conceptions of church history in a stimulating way. (The Pilgrim Press, 75 cents.)

THE RECORD OF A QUAKER CONSCIENCE, Cyrus Pringle's Diary. It is not a pleasant book to read. One has great admiration for the Quakers, and their protest against war. But here was a man whose conscience stood out like a wart. He was so conscientious that in the face of the advice of his fellow religionist to accept at least hospital service, as other Quakers were doing, he refused, and insisted on going to prison. The self-pity and conceit of the document are disgusting. It is a strange book for a house like the Macmillans to publish in this serious and dangerous time. (Macmillan, 60 cents.)

RELIGIONS OF THE PAST AND PRESENT, Edited by J. A. Montgomery. The volume serves an admirable purpose. It is more comprehensive than Professor Barton's recent "Religions of the World," and it has the advantage of presenting each one of the faiths treated from the standpoint of one who has made something of a study of it as a specialist. No one man can discuss with real scientific accuracy so wide a field as the ethnic religions present. Professor Montgomery has gathered here a series of papers prepared by the members of the faculty of the University of Pennsylvania. To be sure this makes certain the inclusion of some second rate material, for no single faculty includes a sufficient number of authorities to warrant quite this procedure. It would have been a more satisfactory work if the editor had asked the foremost men in the field of historical and contemporary religion to assist him in his work. But for a convenient handbook this volume has excellent qualities. Dr. Montgomery's contribution is on the Hebrew Religion, and it is one of the best chapters in the book. Other contributors are Franklin Edgerton, who writes admirably on the religions of India; Morris Jastrow, Jr., on the Religions of Babylonia and Assyria, and Mohammedanism, and Frank G. Speck, who presents a very valuable review of certain aspects of Primitive Religion. There are fourteen chapters, on as many themes. (Lippincott, \$2.50.)

THE WITNESS. By Grace L. H. Lutz. A story of youth, adventure, temptation—and religion. Here is one author who is not afraid to picture life as it is—with at least some good in it! The extreme realists, so-called, seem to assume that whatever is, is foul and filthy. Mrs. Lutz is not of their ilk. "The tale of a young man who saw a great light and followed it till his own life and those about him reflected its radiance." Here is an excellent book to put into the hands of young people. (Harper & Brothers, New York, \$1.40 net.)

THE BROWN BRETHREN. By Patrick MacGill. This book of



war adventures and trench life differs from most war stories being published in that it is literature. Mr. MacGill is a fine poet as well as a brave warrior. He has seen into the heart of the soldier as he fights today and here gives many a picture of lively human nature as softened and saddened by the ever-threatening flash of death. The Irish soldier of London furnishes most of the fun of the book. (Doran, New York. \$1.35 net.)

**THE HOPE CHEST.** By Mark Lee Luther—A social comedy laid in the East, with the college background and the atmosphere of reckless youth throughout. A clever and engrossing story. Frontispiece by Jas. Montgomery Flagg. (Little, Brown & Company, Boston, \$1.50 net.)

## The War

### A Weekly Analysis

**W**ITH the greatest battle of all history in progress as I write, and the issue of victory or defeat for the cause of democracy hanging in the balance, it is impossible to write an analysis that will be of any value when this appears in print.

The news dispatches will have given you the details of what has happened in the interval between this writing and its publication, and discussion of the momentous events on the west front must be deferred until a condition more static is reached and it is possible to fully estimate the results of the enemy's great attack.

This much may be said:—The attack had two objectives. First, the breaking of the British line in such a manner as to open the way for a great enveloping strategy that would lead to a decisive victory eliminating Great Britain from the war. Second, in the event this objective was not attained, the creation of so heavy a spirit of depression and discouragement among the civilians of the allied countries and the United States as to make them amenable to proposals for peace.

If the first objective has been attained by the time this reaches your eye there is little use in discussing the second.

But if the enemy has failed to break the British line, then the second objective becomes of greatest concern to us.

We must realize that the enemy is attacking the courage, determination and confidence of everyone of us here in America; that he wants to overwhelm us with horror; to convince us that it is impossible to win the war on the field of battle. We must realize that if he succeeds we have lost the war on the field of moral conflict.

If he induces us to seek any other means of settlement than that of force the cause of democracy goes down in defeat before the kaiser. We face now a stronger Prussia than was ever known in the history of the world; a Prussia with hands filled with the spoils of eastern conquest; with new domains extending to more than 350,000 square miles in its possession on what was Russian soil; with scores of millions of people made subject to its will.

We cannot end this war now without leaving the world in greater peril than it was before the war began.

If we end it now there is no hope of establishing peace.

If we end it now we hand down to our children a heritage of war.

Germany cannot win this war if America and the allies do not weaken in the will to fight. On our side are human and material resources immensely superior to those of the foe. He is now losing what is irreparable. He is making his last, supreme effort. If it fails, it is only a matter of unshaken resolve and unflinching fidelity on our part, and his failure to win will be made his utter defeat.

The man who talks of ending the war while there is left a line to hold against the enemy is a traitor too dangerous to be tolerated in any community at this supreme hour.

S. J. DUNCAN-CLARK.

## CORRESPONDENCE

### Thinks Our Estimate Too Conservative

EDITOR THE CHRISTIAN CENTURY:

Your editorial in the issue of Feb. 21 entitled "More Aggressive Progress," says what has been saying itself in my soul for a long time. The forces against our progress have been bold and threatening, yes, let me say vicious. Therefore, the men who favor progress have waited long and patiently. We have been progressive in mind and heart but not in action. There are hundreds, yes thousands, of our preachers and laymen who are waiting for some great soul who has the power of the Holy Spirit and the redemption of our church on his heart to lead us into a better day. So the hour has come when men who have the financial means should step forward and say, "Here is my share in this greatest of all causes and you can count me in it until the end." Your estimate of the preachers who are on this side of progress is far too small. The woods are full of them!

J. C. McARTHUR...

Salina, Kan.

### Progress Toward Christ

EDITOR THE CHRISTIAN CENTURY:

I have read your very excellent and timely articles on Progress. There are those who would have us stand still and see the salvation of the Lord. I prefer to be marching onward and upward to Zion, the beautiful City of God. Protestants with their man-made creeds and party strife, had gone far afield, when the Campbells came, turned us about, and set our faces towards the Messiah. Since then, Progress means an advance backward to Christ.

As we draw nearer under the torch light of education, we drop human opinions as travel-worn garments, and our faith grows stronger with each burden released.

W. HUME LOGAN.

Louisville, Ky.

### A Challenge to Modern Men

EDITOR THE CHRISTIAN CENTURY:

Your two articles which have appeared recently in THE CHRISTIAN CENTURY, calling for a more vigorous expression of progressive sentiment are most timely. The situation created by the war only makes an already vital issue more pressing.

You have admirably defined the progressive movement so far as it can be defined. The genius of that movement is that it cannot be reduced to a formula, yet it manifests itself unmistakably in every phase of religious life. It depends entirely upon the conviction and vigor of individual men, men who feel the inner impulse to know and to speak and to follow the truth.

Therefore, your call is primarily a challenge to individuals with the modern view of religion. I take it that you do not want to organize a party or build up a political constituency, but to stimulate the progressive men in the pulpit and in the pew to openly urge the application of modern methods to the work of the church. For the preacher it will mean a frank clothing of the Gospel in modern terms of thought. For all it will mean the teaching and support of a really liberal policy of fellowship with other religious groups. It will mean the frank endorsement of modern scholarship in our schools.

Surely, against this there can be no law. The intolerable thing about the conduct of the reactionary is not that he opens these views and methods, but that he presumes to brand those who accept and use them as heretics. Here is the first thing for the progressives to settle. The right of the reactionary to make anyone a heretic ought to be systematically and militantly denied. He has no more right to call the progressive a heretic than the progressive has to call him a heretic.

We ought to make no apologies for our modern views. We are not heretics. We do not need to defend ourselves. Every

progressive ought to be openly and frankly a progressive in his own local work, in conventions and councils and in whatever capacity he is called upon to act. He need not flaunt his progressivism in the faces of people, neither ought he try to conceal it. He ought to be unconscious of it, just as he is of his clothes when they fit him.

If any man, by such conduct, is assailed by reactionary interests he ought to be just as vigorously defended by all progressive men, not for his personal vindication, for he needs none, and not to support his views, but to preserve the principle of freedom.

However, I do not believe that many progressives would be troubled if all would follow such a policy. Rather the attacks would probably become much less common. For seventy-five per cent of the strength of the reactionary has been in the timidity and apologetic attitude of the progressive.

However, there is much more at stake than the fate of any individual. The future usefulness of the Disciples depends upon the response of the progressive element among us to the demands which the world is making for religious leadership. *THE CHRISTIAN CENTURY* is doing its part nobly. May its lead be worthily followed.

H. V. WHITE

Cambridge, Mass.

## Where is the Model Church Building?

Editor *THE CHRISTIAN CENTURY*:

Will you be so kind as to tell me the most helpful and worshipful auditorium that comes to your mind and that I could get a Disciples church to build? I want one that helps folk worship as well as to hear the minister talk. The Monroe

Street auditorium always helped me worship, and as it was your idea and knowing something of your spirit and interest in this phase of our church life I just wanted to have a word from you about it.

JAMES E. WOLFE

Independence, Mo.

I am going to answer this personal inquiry publicly, because I have long wanted a chance to call attention to a church edifice that, it seems to me, should make a contribution of architectural character to every even modestly ambitious house of worship erected by Disciples congregations. I regard the First Christian church, of Springfield, Ill., as the most satisfying building I have ever seen among the churches of our communion. In my judgment no congregation should plan to spend any substantial amount—say from \$40,000 to \$250,000—on a new house of worship without sending its committee to Springfield to see this building. It is ecclesiastical but not medieval, utilitarian but not theatrical, worshipful but not oppressive, it has both dignity and warmth, it provides for baptism, the Lord's Supper, the choir and the pulpit, in an arrangement that is to my mind ideal. There are some points about the Monroe Street church in Chicago, which was built under my pastoral leadership, which I think are imitable, but the structure was considerably restricted by the shape of the lot and the scant resources so that the architectural theme was not adequately carried out. I have given my opinion frankly and without invidious reflections upon any other building. In a thing of this sort one can find safety in the old maxim, "De gustibus non disputandum."

C. C. MORRISON.

# The Transylvania Heresy Case

By President R. H. Crossfield

(Concluded from last week)

**A**CAREFUL comparison of these brief summary statements issued by the members of the faculty following the investigation, with the fuller detailed statements in the present series published after all allegations were submitted, shows beyond question that nothing essentially new has been brought out since the investigation of last May.

Two meetings of the Board have been held since that time. At the annual meeting in connection with the last commencement, the subject was not introduced. Only a few weeks ago, on January 3, 1918, eight months after the investigation, with all the published statements of the opposition before it a joint conference of the Board of Trustees of the College of the Bible and the Board of Curators of Transylvania College was held. By a vote of thirty to three, the following resolution was passed:

"Resolved, by the Board of Curators of Transylvania College and the Trustees of the College of the Bible, in joint conference assembled, that we express our continued confidence in the faculty of the College of the Bible and in the administration of President Crossfield."

## A HOSTILE NEWSPAPER

The course pursued by the leader of the opposition and his associates in refusing to submit their evidence to the Board of Trustees, the properly constituted body to administer the affairs of the institution, and the publication of this unsubstantiated and unverified "testimony" to the Brotherhood through the columns of a hostile newspaper will be properly assessed by just and thoughtful Disciples.

For several years this journal has assumed a position of hostility to my administration of the College of the Bible, as an examination of its files will reveal. In an editorial of May 19, 1917, entitled, "Diplomatic Relations Severed," the editor

says: "We wish positively to announce that, by their own action, the Trustees have forced the *Standard* to say to its readers that it can no longer recommend the institution they represent as a college in line with the Restoration Movement. And we would add to this announcement the further fact that the *Standard* may be considered an opponent of Transylvania College and its allies (no matter what their character) as long as the present policy prevails in the institution." Subsequently, the editor refused to publish paid advertising of Transylvania and the College of the Bible in the columns of his paper.

In the publication of the lengthy articles and many pages of unverified and unreliable allegations from hostile sources, in numerous editorials, and in other activities that I need not recall, this journal has clearly manifested but one motive, viz., the making out of a "case" against the college. According to his own statement, the editor of this journal left his responsible duties in Cincinnati, came to Lexington and held a conference with the leader of the opposition and the "witnesses," and became convinced that there was sufficient "evidence" to make out a "case" against the institution. This was prior to the investigation. During the progress of events, this editor made several journeys to Lexington, and was on the ground, and in constant conference with the leader of the opposition and his associates, during the investigation. Since that time he has been no less active.

## THE CONSPIRACY

According to well known facts, for more than a year before the investigation the leader of the opposition and his confederates were pursuing organized efforts to secure evidence against the professors. Confidential conferences were held and notes taken in the class-rooms and elsewhere. This is frankly admitted by some of the student "witnesses" in their

allegations, and is abundantly verified by students now on the campus.

It should be remembered that this biased "testimony" is offered by only seventeen students and former students out of a student body of three hundred and thirty-five, and out of hundreds who have been students in the college within recent years. Many times this number would gladly have offered testimony on the other side had they been given an opportunity, as they would have been given, had the leader of the opposition introduced his witnesses before the Board. However, a strong and indignant protest against the injustice done these professors was signed by eighty-seven per cent. of the student body. This protest expressed the sentiment of fully ninety-five per cent. of the students. None of this testimony from the rest of the student body appeared in the columns of the journal championing the cause of the opposition.

#### NATURE OF THE ALLEGATIONS

Some of the "testimony" offered by the seventeen students is uttered without foundation. This is absolutely true of every charge preferred against me. Most of it, as a careful study of the replies of the professors will show, consists in isolating statements from their setting. These isolated statements do not at all represent the position of the accused professors. By taking sentences here and there from the most approved teaching of the most approved teacher, and divorcing them entirely from their context, their meaning becomes completely changed. This has been done repeatedly.

In the statements published by the professors they have answered the charges brought against them. At all times, when before the Board and since, they have been willing to state their position and to answer their critics on the basis of the issues involved. Obviously, self-respecting men could not reply to the bitter personal attacks made upon them. Until the meeting held on January 3, 1918, the professors did not feel at liberty to publish a reply to their critics, nor could they reply until they knew whether anything essentially new was charged against them. In the statements that they have made, it has not been their wish to enter into a newspaper controversy, but in a straightforward and constructive manner to make their position known on the points involved.

#### FORMER ATTACKS

Nor was the recent attack without antecedents of the same character. When Professor Fortune was appointed to the chair of Christian History and Doctrine in 1912, a similar attack was made upon him, championed by the same journal that has fostered this attack. At that time, the Executive Committee of the College of the Bible asked Professors De Weese, Jefferson and Calhoun to investigate the charges. In their signed report, entirely vindicating Professor Fortune, they say, "His native talents, his thorough training, his successful experience, the high commendations of leading brethren, and especially our own knowledge of him and intimate conferences with him, give us full assurance of his thorough qualifications and eminent fitness for the work to which he is called."

A committee was also sent to Cincinnati to ascertain if certain statements said to have been made by Professor Fortune in that city were authentic. The committee found no real ground for the criticisms, but, on the contrary, brought back an unqualified endorsement of Professor Fortune.

Also during the summer of 1916, as a result of statements made to the Executive Committee by the leader of the opposition, these same professors were called before the Executive Committee and examined on substantially the same issues. After hearing what this opposition leader had to say and the position of the professors, during several meetings of the Committee in July and August, 1916, the members of the Executive Committee were entirely satisfied with the teachings of the accused professors. At the close of this series of conferences, the opposing professor himself stated before the

Executive Committee that he accepted these professors as Christian men, that he was satisfied with their teaching, and that in the future he would refrain from a critical attitude toward them.

As a result of these previous activities of the opposing professor, and others, the teachings of the professors in question were well understood by members of the Board before the meeting of last May. Their judgment, therefore, was not hastily arrived at, or ill formed, or made on an insufficient basis.

#### DIFFER ON OPINIONS

In the light of these facts, it will be easier for the public rightly to interpret the attack upon the college, which is only in part theological. The professor leading the opposition himself stated repeatedly to students and to the professors that he had no objection to the men whom he now attacks, and that the theological differences between him and them were not fundamental.

It is true that these professors, whose statements are now before the reader, differ from the leader of the opposition and those associated with him. It is also true that their illustrious predecessors differed among themselves. Nevertheless, it is quite evident that the men attacked and the leader of the opposition hold to the great fundamentals of our faith. They all believe in God as the Creator and Sustainer of the world; in the inspiration of the Holy Scriptures; in Christian baptism and the Lord's supper; in the church as the divinely appointed institution for carrying out the program of Jesus. The differences between this professor and those whom he accuses do not have to do with fundamentals but with opinions.

The issue, therefore, is not primarily theological, but of the right of men who hold to the fundamental truths of Christian faith to differ in opinions without being dis-fellowshipped—whether men who are thus united on the fundamentals may teach in the same institution without interfering with each other. This principle is fully accepted by the leader of the opposition in his Harvard address, delivered in October, 1916, after he had begun the preparation of the "evidence" and about four months before he launched his attack. In that address he says:

"Does it really matter whether Jesus is Divine Human or Human Divine, just so he is Divine? Does it really matter whether the Bible is miraculously inspired or naturally inspired, just so it is inspired? Does it really matter whether the teaching of that Bible be conceived of as absolutely perfect or only materially so, just so it is materially so? Does it really matter whether religion be conceived of as statically complete or progressively complete, just so it is complete? Does it really matter whether the church be conceived of as an institution whose chief function is to prepare men for the life to come or for the life that now is, provided that the course of preparation be just the same? Does it really matter if men do differ about theological questions if their characters are equally good, just so they are equally good?"

It is the violation of this basic principle on the part of the leader of the opposition, which he freely accepts in theory, that has caused the present disturbance.

#### THE WORLD SITUATION

However, in order to understand the theological differences between the leader of the attack and those whom he charges with unsound teaching, the situation here must be interpreted with reference to the larger world background.

Our generation, as no other generation before it, is passing through a period of transition that requires readjustment in our intellectual, social, economic and political life. Men look on the great problems of the world from a different point of view from that of a generation ago. Nothing has so hastened these changing conceptions as the present world war, which will leave little that is not fundamental unchanged. The sum of human knowledge has increased with amazing



rapidity, and has emphasized the fact that we are living in a dynamic and not a static world. Truly, "the old order changeth."

Education has been profoundly affected by these changing conditions, from the elementary grades up through the college to the Bible college and the university. New times are making new demands. New kinds of text books are required to meet the growing knowledge and the changing point of view. New methods of teaching are coming into use. The text book method is now almost universally displaced in standard higher educational institutions by wide supplemental reading from various authorities. Texts and methods that were perfectly adapted to the needs of a former generation are no longer suited to the demands of our day. The preliminary preparation of college students is universally better. The modern high school is in many respects doing the work of the college of a quarter of a century ago. Students who enter college from first class high schools have already been exposed to the problems of science. In this respect the college of the Bible is affected by improving and changing conditions in the same manner as are other educational institutions in America. In order to keep its place as a first class educational institution, and to maintain the high standards for which it has been noted, it must keep pace with approved educational practice. Otherwise it will lose its position of leadership and usefulness in the church.

It must be conceded by thoughtful persons among us that the college that fails to adjust itself to the changing needs and demands of its time is recreant to the trust that has been committed to it. It has not been my purpose, nor that of the professors in the college, to attempt to do our work exactly as our predecessors did theirs. We are trying to do in our own way what we believe to be the will of God for us. In no other way could we be true either to ourselves or to the legacy of achievement that has been left us. It has ever been the policy of my administration, and the teachers whom I have recommended for appointment, to conserve the splendid work of the past, and to carry forward, without any break, the work to which our predecessors gave their lives.

#### PERSONALITIES AT THE BOTTOM

But as the history of the case shows, back of the theological differences there are personal considerations. From the beginning of my administration, it has been a well known fact that the leader of the opposition was antagonistic to me. It is widely known that it was expected that he would succeed Brother McGarvey as president of the College of the Bible. When the Board sought elsewhere for a successor, his attitude materially changed toward the institution. His suspicion and distrust of me and all the other men found repeated expression in his interference with the various departments of the college and with my administration.

Moreover, this professor was increasingly unpopular with the student body, and his teaching methods met with repeated though suppressed criticism. This opposition was not based upon theological, but upon pedagogical grounds. Many of the best students shunned his classes, claiming that he was not a satisfactory teacher. The meeting of students held in January, 1917, to protest against his methods was a spontaneous meeting, originating entirely among the students themselves. His repeated statement that this meeting was inspired is characteristic of the suspicion and distrust that has disturbed the peace and harmony of the faculty for some time. Consequently, it became exceedingly difficult for him to separate theological differences from disappointed ambitions, and from personal suspicion and distrust.

Much has been made of the alleged fact that espionage was practiced among the leader of the opposition. At no time have I or any of the men attacked, spied upon this professor, or been a party to such a thing. No member of the faculty has ever interfered with his work, or suggested that it was desired that he should leave his position on the faculty. He

would always have been welcome on the campus by his colleagues had he refrained from antagonism and interference. None of us ever questioned his right to differ in his interpretations and opinions so long as he did not undertake to force these upon us.

#### WHAT THE COLLEGE STANDS FOR

The present administration has stood, and now stands, for certain definite policies. As indicated above, I have exercised the greatest care in the selection of professors, never entirely trusting my own judgment, but in every case seeking the advice and counsel of the most trusted and representative men among us. My administration has sought to preserve continuity with the past, assuming at the same time the attitude of progress. I have had the conviction that a college should be a leading and not a following institution. We have tried to keep abreast with educational development and ideals in standard educational institutions in our country. The present organization of the courses of study and their content are in keeping with the best educational practice. We could not do less and justify our existence.

The administration stands for academic freedom, within the limits of utmost loyalty to Jesus Christ. It represents no party in the church, but broad Christian fellowship. We do not conceive it to be the function of the college to exploit any particular point of view to the exclusion of any other, but rather to allow free expression for reverent and constructive thinking of all types among our people. It is seeking to train leaders for the whole church, and not for any part of it. For this reason we decline to be labeled as belonging to any party.

The College of the Bible is definitely committed to the fundamentals of evangelical faith. It holds to the divinity of Jesus Christ, the son of God and the Savior of the world; to the Holy Scriptures as the record of God's revelation to man; to the church as the divinely appointed institution for accomplishing God's will. It seeks to make the Christian religion vital in the lives of its students, and to imbue them with an enthusiasm for Christian service that will thrust them out into the world to serve as the Master served. It believes in the plea of our people for the union of all Christians on the basis of New Testament Christianity. It strives to safeguard the liberties of our people from the bondage of sectarianism that the present agitation would fasten, not only not upon this college, but upon every college among us, and upon the entire Brotherhood.

#### BY THEIR FRUITS

The professors charged with destructive teaching are all engaged in practical Christian work. They possess religious fervor, and are constantly giving themselves sacrificially to the cause of our Lord. All of them preach regularly, and the churches they serve are alive to every interest of the Kingdom. "By their fruits" is the divine standard by which they should be measured. The testimony of the churches they serve on the Lord's Day, and the students they teach during the week, is their highest validation, and the supreme reply to their critics.

Our students are not only loyal to the last degree to these professors, but have caught the spirit of abounding service preeminently characteristic of these godly teachers. They are assuming the care of languishing and decadent rural churches and leading them into new life and power. They are inspiring those to whom they preach with the spirit of world conquest.

The professors attacked are remaining in their positions in the College of the Bible because of the large opportunities here afforded for service. All of them have been invited to go elsewhere at larger salaries. However, they prefer to invest their lives in the training of young men who will usher in the glorious day of our Lord, and they believe that the College of the Bible, which they love dearly, offers the best opportunity for so doing.

# The Larger Christian World

A Department of Interdenominational Acquaintance

## War Brings French Protestant Churches Together

THE Protestant churches of France have come together for the first time in Huguenot history and formed a united committee for relief in France and Belgium. There are fourteen denominations in all and they will act through their united committee with the Federal Council of the Churches of Christ in America to secure funds for the following purposes: 1. To conserve and develop the evangelical churches and missions in France and Belgium. 2. To further the interchange of thought and life between the religious forces of these three nations. 3. To render moral and financial support to the evangelical institutions and to the people of France and Belgium. The Board of Federal Missions of the Methodist Episcopal Church, which, through a number of workers has



Rev. O. F. Jordan

been doing various sorts of relief work in France, is part of this union movement.

## New Bill for Chaplains Goes Forward

Since General Pershing sent in the request for more chaplains for the army, there has been a much more friendly tone around the halls of Congress with regard to the bill to provide these chaplains. The Senate has voted unanimously in favor of the bill to provide three men for each regiment and recently the committee on military affairs in the House took similar action, with a prospect that the bill will go forward to passage speedily. The army now has three hundred and ninety Protestant chaplains and one hundred and sixty Catholics. The new bill will call for an immediate increase of five hundred Protestant chaplains who will be apportioned among the various denominations according to their numerical strength.

## Lutherans Put Up Big War Fund

Nine denominations of Lutherans have united in one of the biggest war programs yet launched in this country. There are 160,000 young Lutherans in the army and navy and to care for these young men it is proposed to send out a considerable company of camp pastors. A convention was held in Pittsburgh and February 18-26 was set as the week in which to seek the war fund of \$750,000. President Wilson telegraphed the Pittsburgh convention: "I learn of the service planned by the Lutheran Commission for Soldiers' and Sailors' Welfare with a great deal of interest and need not assure you that it has my best wishes."

## Bolsheviki Confiscate Church Property

The Bolsheviki of Russia are evidently going the whole length of Secularism, as at the time of the French Revolution. They have confiscated the church property and have abolished the religious oath. As the Russians are a very religious people, discontent is spreading all over the empire. History holds no analogy for a long tenure of power for such irreverent leadership. What things have been done in the name of democracy!

## Philadelphia Churches Contemplate Union

The movement to merge centrally located churches in large cities is exemplified by the project of three centrally located Presbyterian churches of Philadelphia to form a merger. The churches in question are the Second, the Tenth and Calvary churches. They are near each other and each has mem-

bers scattered all over the city. Some of the most eminent ministers of the denomination have served these congregations.

## Church Places Statue to Edith Cavell

The Episcopal church in Frankford, Pa., is placing a statue in its building to Edith Cavell, the British nurse murdered in Belgium by the German military tribunal. The statue will stand by the figures of Saints Hilda, Agnes, Mary Magdalene and Margaret and by the side of that of Florence Nightingale.

## Religious Corporations and Income Tax

The Bishop of Pennsylvania (Episcopal) states in his publication that the churches must obey the federal law which requires every corporation to report to the government the names of all persons who are paid a salary of eight hundred dollars or more. This would require the reporting of the names of ministers, janitors, musical workers and any other employed by the church at more than the salary named. Such reports must be made to the government before April first. Unless the churches make haste, a number of them will be delinquent for it has been thought the law did not apply to churches.

## Union Seminary, New York, Gets Strong Teachers

Union Theological Seminary, New York, has made some annexations to its faculty recently which will make this teaching force, already strong, very much more adequate and attractive. Professor Eugene W. Lyman is leaving Oberlin to become the professor of the Philosophy of Religion and Prof. Harry Ward, known throughout America as a social service expert, has been enlisted at Union as professor of Christian Ethics.

## Christian Endeavorers Hear Billy Sunday

The Christian Endeavor forces of Chicago organized to attend the Billy Sunday meetings in a body on March 20. This is part of a general plan by which various organized groups of the church are brought to the tabernacle for a special service. By this plan, most of the members in a given church will hear the evangelist some time during his work in Chicago.

## Rebuilds Great Church in Chicago Suburb

Dr. William E. Barton is known as the bishop of Chicago Congregationalism. Last year his beautiful church in Oak Park burned down. The congregation acted quickly and is now in the midst of dedicatory services lasting two weeks on the opening of the new building. They have erected a Gothic building which is said to be the most beautiful Congregational building west of New York. Among the dedicatory services is one for "every man who has driven a nail, laid a stone, or carried a hod."

## Presbyterians Establish Headquarters

The Presbyterians are getting their various mission offices together in the Stevens Building in Chicago. This will facilitate greatly the convenience and fellowship of the various religious workers of this denomination.

## Dr. Aked Visits Chicago

Dr. Aked of "Peace Ship" fame has not been much heard of since the great war called the United States into action. He visited Chicago recently and addressed the Congregational Club of the city on Russia.

ORVIS F. JORDAN.

# News of the Churches

## J. M. Philputt Pleads for City Needs

The Y. M. C. A. of Charlottesville, Va., is giving a series of business men's dinners, a feature of which is a line of addresses given by leaders of the city on themes relating to the life of Jesus. J. M. Philputt, of the Disciples church, of Charlottesville, gave one of these addresses two weeks ago. The speaker plead for the modern city as the key to the Christianization of the country, and urged the organization in Charlottesville of a Civic League. "Too many men fatten off of a city and then do nothing for its welfare," declared Mr. Philputt; "every man who makes his money in a city owes something to that city and should be led to see and to discharge that obligation."

## Community House Thrives in Hoosier Town

To Elvin Daniels, pastor at Kentland, Ind., is to be given large credit for the building and promotion of the Community House of that town. Four years ago a survey of local conditions was made and the real needs of the community ascertained. Then the campaign for a general meeting place started and proved successful. The Community House that resulted is a finely finished structure. It has been deeded to the school board and is under the management of a board of directors composed of the superintendent of schools, a member appointed by the school board and five of the largest contributors to the building fund. Money for its maintenance is secured from paid admissions to athletic and other gatherings, for the building includes a well equipped gymnasium as well as a large auditorium. Very successful chautauqua courses have been promoted at the Community House during the past three years. During Mr. Daniels' college career he specialized in the lines of athletics and Y. M. C. A. activities, in full conviction that through these instruments young people can best be reached for religion. The report comes from Kentland that Mr. Daniels will leave for France about April 15, being under appointment as a secretary of war work under the Y. M. C. A.

## Edgar D. Jones Tells of Men in Texas Camps

Edgar D. Jones, of Bloomington, Ill., in writing of his month's experiences in the camps of Texas, says of the men he has found in these training stations: "I have seldom, if ever, seen as fine a company of young men as those composing the S. M. A. where they make flyers for Uncle Sam's army. They are mostly college men and fit as a fiddle physically. I saw no spectacles or glasses among the group and no indications of any physical weakness. They are a superb lot—the kind to make one proud to look at. As one of the Y. M. C. A. workers phrased it, 'They are physically perfect or they wouldn't be here; they are morally perfect or they couldn't stay here; they are mentally perfect or they would have had to drop out of this place.'"

## Independence, Mo., Congregation Preparing to Rebuild

J. E. Wolfe, the new leader at Independence, Mo., church, writes that a building committee has been appointed and organized and is now at work on

plans for a new church home, to take the place of the one recently partially destroyed by fire. An effort will be made to use the old foundations. The problem before the committee is to provide accommodations for a modernly organized Bible school, and also to have for community service a large auditorium; for the auditorium of the old church has taken care of most large community gatherings for many years. The Good Samaritan class of young women has already raised \$51 by a musical tea which will be used in providing a home for the class in the new church. Mr. Wolfe spoke in the city Auditorium at Topeka, Kan., on March 15, the occasion being a patriotic rally under the direction of the organizations of the city engaged in war work. There were about 4,500 people present, a band from Camp Doniphan being an attractive feature of the meeting.

## Foreign Society Reports Features of March Offering

The March Offering receipts are still very encouraging, reports Secretary S. J. Corey. Many of the churches that never gave an offering before are sending in offerings, and others who made only small offerings are doubling and some quadrupling them. The little Bible school at Nevis, Alta., Canada, composed partly of Indian children, has sent an offering of \$8 for foreign missions. The church at Germantown, Ky., becomes a living link and has paid the full \$600 in cash. Hugh S. Calkins is pastor and preaches there only half time. This is the first half-time church to become a living link. Six new individual living links have been enrolled since the Kansas City convention. One man and his wife, who do not own a home nor an automobile, have agreed to support a missionary and have sent their first \$50. Secretary Corey reports that there seems to be a very general desire this year to double the apportionment where that is possible. Many have done that and have

## Disciples Emergency Drive

For Missions, Benevolence and Education

### MEN AND MILLIONS MOVEMENT

April 1-6, 1918

State	Total, 1917	Members	Apportionment	Per Member
Alabama	\$ 4,192.01	8,100	\$ 7,000.00	\$0.90
Arkansas	8,933.35	13,700	15,000.00	1.10
Arizona	1,941.65	1,560	2,500.00	1.60
California, N.		14,035	25,000.00	1.80
California, S.	131,943.45	19,250	100,000.00	5.20
Colorado	14,034.37	12,000	25,000.00	2.10
Florida	4,432.15	2,770	7,500.00	2.70
Georgia	9,298.45	16,780	15,000.00	.85
Idaho	3,242.29	4,400	5,000.00	1.15
Illinois	131,689.96	116,000	200,000.00	1.75
Indiana	149,370.68	138,000	250,000.00	1.80
Iowa	114,468.49	71,000	150,000.00	2.10
Kansas	95,070.44	68,000	125,000.00	1.80
Kentucky	141,486.96	133,000	200,000.00	1.40
Louisiana	2,218.20	3,576	5,000.00	1.40
Md., Del. and D. C.	14,334.85	9,000	20,000.00	2.10
Michigan	25,007.12	13,490	25,000.00	1.85
Minnesota	8,265.94	5,140	12,500.00	2.50
Mississippi	3,018.68	6,942	5,000.00	.70
Missouri	123,410.42	146,000	250,000.00	1.75
Montana	5,147.98	3,570	5,000.00	1.40
Nebraska	42,959.86	24,000	75,000.00	3.10
Nevada	25.00			...
New England	4,302.55	2,900	5,000.00	1.70
New Jersey	922.98	425	1,500.00	3.50
New York	56,245.18	11,000	75,000.00	6.80
New Mexico	4,389.79	3,285	5,000.00	1.60
North Carolina	11,808.00	21,318	20,000.00	.90
North Dakota	263.49	285		...
Ohio	192,567.71	106,000	250,000.00	2.35
Oklahoma	23,648.78	41,000	75,000.00	1.80
Oregon	12,002.78	16,000	20,000.00	1.25
Pennsylvania	44,940.60	35,000	100,000.00	2.90
South Carolina	1,947.28	4,570	3,000.00	.70
South Dakota	1,504.05	1,650	3,000.00	1.85
Tennessee	42,062.08	24,000	75,000.00	3.10
Texas	87,773.05	52,000	150,000.00	2.90
Utah	262.18	267		...
Virginia	31,182.95	34,000	72,000.00	2.20
Washington	19,329.94	17,000	25,000.00	1.50
West Virginia	13,692.35	17,000	25,000.00	1.50
Wisconsin	4,639.03	2,470	5,000.00	2.00
Wyoming	244.12	676		...
Canada and British Provinces	11,132.11	9,000	10,000.00	1.05
Miscellaneous	547,230.22			...
Totals	\$2,161,868.82	1,236,843	\$2,447,000.00	\$1.98

Note—The second column presents the offerings of the states to missions, benevolence and education in 1917, the third giving number of Disciples in these states. The fourth column lists the apportionment put upon the states for the present emergency drive, the last column giving the apportionment per member.



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gone beyond it. Others who have not been able to double it, have increased their offerings. One church was apportioned \$18 and gave \$31.05; another was apportioned \$25 and gave \$31; another was apportioned \$25 and gave \$50; another was apportioned \$60 and gave \$88.15.

## Seattle Churches in Great Banquet

More than 550 members of the nine Disciples churches of Seattle, Wash., sat in a great get-together banquet late in February at the local Masonic club rooms. Marcellus R. Ely, of Greenwood church, was chairman; R. F. Thrapp, of Seattle, First church, being toastmaster. Ben N. Mitchell spoke on "What Western Washington Work Should Yield"; Cleveland Kleihauer, of University church, on "The Congregation's Debt to the Sunday School"; George W. Knepfer, of Central church, giving the chief address of the evening on the theme, "Going Over the Top." The music was a special feature of the program. It was planned to make this gathering an annual affair.

## Vermont Avenue Endeavorers in Patriotic Banquet

James M. Pickens, of Vermont Avenue church, Washington, D. C., writes of the recently held annual banquet of the Endeavorers of the church. The tables were spread beneath a canopy formed by four immense American flags, with flags of the allied nations hung about. The program bore the design of a service flag, with twenty stars surrounding the society's monogram. The roll of members in the military and naval service was read, followed by the singing of "Sons of America." Messages from two of these members who are in France were read, and souvenirs sent by one of them—bits of cloth from a giant German Zeppelin—were distributed among the diners. Various features of a lighter order followed, including the presentation of a "Hoover salad" to the pastor, Earle Wilsley, and a "gas mask" to his wife. A skit entitled "Vermont Avenue Doing Its Bit" was a closing feature. At the conclusion of the program "The Star Spangled Banner" was sung while a spotlight played on a flag floating in the breeze of an electric fan.

## E. F. Daugherty Praises Indiana School of Religion

Edgar F. Daugherty, recently gone from Indiana to take up the Los Angeles, First church pastorate, was probably closer to the inner workings of the Indiana School of Religion, at Bloomington, Ind., than any other man except Dean Joseph C. Todd. Just before leaving Vincennes, where he ministered for many years, he said of the school: "Butler is my school of faith—and my State Brotherhood's school of faith, but Butler has not and never will have the number of children of our faith that

swarm down to Indiana University. Both Butler and I. U. will continue to grow—the field of neither overlaps that of the other—and I've a passionate long-

ing for the day's dream when Indiana Disciplesdom will see that with above 500 of its children annually at Bloomington in the State University, no duty is so

## Pastoral Changes Among the Disciples

### Yale University Man to Lead at Irvington, Ind.

Since C. H. Winders resigned at Downey Avenue church, Irvington, Ind., to take the work at Hannibal, Mo., First church, the pastoral committee has been seeking a new leader. The choice has fallen upon Clarence Reidenbach, now at the Yale School of Religion. He will begin his service not later than July 1. Mr. Reidenbach is an Indiana boy, having been born at Edinburg. He entered Butler College in 1908, and graduated there in the class of 1912. In the autumn of that year he entered the Yale school and was graduated in 1915 with the Bachelor of Divinity degree, which he received magna cum laude; he was also named as honorary traveling fellow of the school. Dean Charles R. Brown, of Yale, says of Mr. Reidenbach: "He is one of the strongest, finest and truest men we have had in our school during the seven years I have been dean. He was graduated two years ago with the highest honors of his class, and has done excellent work since his graduation in courses looking toward a doctor's degree in June (in philosophy and history of religion). He is an all-round man, has a warm, sympathetic heart, and unselfish interest in his fellows, and a splendid spirit of loyalty. He is far and away the best preacher in the town where he preaches and besides is an influential factor in the Christian life of the community. He is captain of the divinity school baseball nine, which has the habit of defeating all the neighboring seminaries. He is sure to be an effective leader wherever he goes. He has the intellectuality and the culture necessary for a college community. He preaches a warm-hearted, evangelical message."

### Bloomington, Ind., Church Calls University Professor as Pastor

Professor E. M. Linton, of the department of International Law of Indiana University, has been called as pastor of First church, Bloomington, Ind., to succeed W. H. Smith, recently called to Danville, Ky. Professor Linton has been a minister for several years, in addition to doing work as a professor of law. He is a Butler man and also received a degree from Indiana University. He will continue his teaching at the university.

### L. Hadaway Goes to Memorial Church, Rock Island, Ill.

The pastorate at Memorial church, Rock Island, Ill., has been vacant since M. E. Chatley left for Ashtabula, O., several months ago. L. Hadaway, of Chapin, Ill., has been unanimously called to serve the Rock Island church, and began his new task on last Sunday, which was the fiftieth anniversary of the organization of the church. He will not

be able to undertake the regular pastorate for a few weeks. Mr. Hadaway attended school at Johnson Bible College, DePaul University and the University of Chicago. He has led at Chapin for four years.

### Ernest H. Wray Begins Service at Buffalo, N. Y.

On March 3 Ernest Hunter Wray began the pastorate at Richmond Ave., Buffalo, N. Y. In fact he became the pastor on January 1, but for six months he has been in Y. M. C. A. work at Camp Sheridan, Montgomery, Ala. He concluded the camp work in February and preached his first sermon for the Buffalo church on the first Sunday in March. On that day the official board met Mr. Wray at the church one hour before time for morning service and in a prayer and consecration service pledged him their individual and united support. A large audience assembled and Dr. B. G. Long welcomed the new pastor and introduced him to the congregation. Following the morning service, the Bible school observed Kellogg day, an annual event in honor of A. B. Kellogg, one of the former church leaders. The various classes brought in over \$1,000 in cash and checks to be used in church activities. A good audience, good music and good sermon marked the evening service. Thus the new pastorate began auspiciously.

### Milo Atkinson, of Memphis, Tenn., Succeeds P. J. Rice at El Paso, Tex.

Milo Atkinson, for five years leader at McLemore Avenue church, Memphis, Tex., will succeed Perry J. Rice at First church, El Paso, Tex., the strongest Disciples church in Western Texas. He expects to go to El Paso about June 1.

\* \* \*

—A. F. DeGafferelly, of Sidell, Ill., occupied the pulpit at First church, Danville, Ill., on March 17. He came as a prospective pastor of this church, which has been without a leader since the going of J. F. Bickel to the work at Taylorville, Ill.

—O. A. Harvest, of Williamsville, Ill., will begin service with the Christopher, Ill., church April 1.

—Thomas A. Minyard, of Edenside church, Louisville, Ky., will succeed Meade E. Dutt at East St. Louis, Ill.

—M. Lee Sorey, now leader at Hutchinson, Kan., will assume the pastorate at Lawrence, Kan., on April 1.

—Charles R. Drake is the new leader at Grants Pass, Ore.

—William E. Bean has begun his service as pastor at Richland, Ore.

imperative as that they be gripped with the vital touch of the faith we hold as dear as life—and essential in the state and national production of an admirable and capable leadership in citizenry. That leadership we all know comes from the colleges—and unless it have the tang of a religious vitality the church of tomorrow will suffer. The day of that vision's dawning on Indiana Disciplesdom came with the investment of Joseph Clinton Todd's life in the task of its realization. Dean Todd has vision and magnanimity—for which he deserves no credit, since they are gifts of God—but he does deserve credit for having been a constructive friend to every educational, benevolent and altruistic program and institution within our field of thought and support. It takes a big man to avoid obsession by his own task and demonstrate sympathy with other tasks akin, but separate; he's such a man; and they are all too few."

\* \* \*

—W. F. Rothenburger will begin his new work at First church, Springfield, Ill., on next Sunday. Mrs. Rothenburger is visiting in the east, but will soon be with Mr. Rothenburger at Springfield.

—W. G. Conley has resigned at El Centro, Cal., after seven years' of service.

—C. F. Hutslar, formerly of Broadway church, Los Angeles, Cal., is supplying at El Centro, Cal., and may remain with this work permanently.

#### NEW YORK CENTRAL CHURCH 142 West 81st Street Finis S. Idleman, Minister

—W. H. Pinkerton, of Bowling Green, Mo., is the newly chosen leader at Belton, Tex.

—Spring Street church, Houston, Tex., will begin the erection of a new home April 1.

—John R. Golden, of Decatur, Ill., is now at Camp Logan, Houston, Tex., for a month. M. L. Pontius has returned to his home in Jacksonville, Ill. There are about a hundred Disciples among the soldiers at this camp.

—Four hundred ministers and laymen assembled at the Des Moines meeting of leaders in preparation for the Men and Millions April drive. The Iowa apportionment is \$150,000.

—A reception was given W. H. Smith by the church at Bloomington, Ind., before his departure for his new field, at Danville, Ky.

—West Park church, Indianapolis, led by Clarence G. Baker, assumes the support of a living link April 1, under the joint control of the Foreign Society and the C. W. B. M. This is a large undertaking for a comparatively poor people, the pastor writes.

—B. F. Shoemaker is the new leader at Nampa, Idaho.

—Carl H. Barnett, of the Brazil, Ind., church, is taking training at San Antonio, Tex., with view to chaplaincy service either in France or in the United States camps. During his absence his pulpit will be filled by Professor W. C. Morro, of Butler College.

#### MEMORIAL CHURCH OF CHRIST (Disciples and Baptists) Oakwood Bldg. West of College Grove Herbert L. Whit, Minister

—"Either the socialism of the I. W. W. or the Christianity of the Christ will rule America after the war," was the

declaration of Abe E. Cory, in launching the Emergency Drive at a meeting in Pittsburgh, Pa.

—T. H. Mathieson, of First church, Denton, Tex., has been giving two weeks to the work among the soldiers of Camp Travis, at San Antonio, Tex.

—M. E. Chatley, pastor at Ashtabula, O., reports a "Service Flag Roll Call" there on March 10, a feature of which was the reading of letters from some of the twenty-nine boys of the church now in France. The G. A. R. Post was present, occupying seats of honor. This church recently held a very successful father and son banquet. Seven persons have been added to the membership of the congregation in the last few weeks. A home force meeting is now being held. Mr. Chatley has been delivering a series of Sunday evening addresses on "Present Day Sins and Their Cure."

—Eureka College holds the championship this year in college basketball among Illinois colleges.

—The annual meeting of the Board of Education of the Disciples of Christ will be held at the Claypool Hotel, Indianapolis, beginning at 2 p. m., Friday, April 12, and closing at noon on Saturday, April 13. There will be afternoon, night and morning sessions. Matters of the greatest importance will come up for discussion and action at this meeting. Coming as it does at the close of the meetings of the Congress, it is hoped that there will be a full attendance of the members of the Board.

—T. E. Winter, of Third church, Philadelphia, Pa., will spend the month of April in camp work at Newport News, Va.

—Allen Wilson, of the Valdosta, Ga., church, reports that F. M. Rains recently visited his people, speaking on the world call, and the result of his address was the adoption of a living-link. Great interest was manifested by the business men of the church in the plan. Secretary Rains is now in a meeting at Valdosta.

—C. R. Sine, of Hamilton, O., church, recently spoke in Cleveland on the subject, "The War Time Task of Christian Endeavor."

—The pulpit at Irvington, Ind., was filled on March 10 by Captain Thomas E. Halls, of the United States Secret Service, his subject being "The Romance of Crime." Captain Halls has been in the government service for fifty-four years.

—Edgar D. Jones, Bloomington, Ill., president of the general convention, will speak at Bethany Assembly, Lord's Day morning, August 4. This is to be Illinois Day at the assembly. H. H. Peters, corresponding secretary, will also be present and preside. A large number of Illinois folk attend the assembly each year and this fact has led the management to provide this day.

—The men's Bible class at Fort Collins, Colo., furnished funds to send one of the boys of the school to an Older Boys' Conference at Canon City, Colo. The men of this school have adopted as a chief part of their work to get under the boys' work in the church.

—The church at Nowata, Okla., recently held a service in honor of its fifty soldier lads now in the government service.

—F. W. Burnham, of the American Society, spoke in his former pulpit at First church, Springfield, Ill., on last Sunday, in the morning his theme being "With Our Boys in Khaki," and in the evening

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The Ethics of the Old Testament. Mitchell. \$2.00.

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"The War Emergency Drive." The evening service was a union meeting of the three local Disciple churches, First, West Side and Stuart Street.

—First church, Bicknell, Ind., was host to the largest mass meeting ever held in the city; the service was in the interest of war-time thrift and patriotism.

—Jesse M. Bader, of the White Temple church, Atchison, Kan., has been accepted for a chaplaincy service with the Y. M. C. A. He will probably leave for France at an early date.

—F. M. Rains has been holding a meeting with O. P. Spiegel and the church at Montgomery, Ala.

—M. A. Hart, of Columbia, Mo., who had intended to go to France for war service, is reported seriously ill.

—March 3 was celebrated at First church, St. Joseph, Mo., in honor of C. M. Chilton's completion of twenty years' of service as pastor there.

—The woman's missionary society and the young ladies' league at Plattsburgh, Mo., join in supporting a living link in the foreign field.

—The men's class of the Winchester, Ky., Bible school contributed \$175.75 for the relief of families of the city stricken by death and injuries as a result of the falling of a roof in an auditorium of the city.

## Ministers and the Easter Offering

The success or failure of the Easter offering on March 31, with its subsequent joy or sorrow to the six hundred wards in the homes of the National Benevolent Association, is really "up to" the preachers of the brotherhood. If all of them would give this great work an orphan's place in the program of their respective churches, eternity alone could measure the results. This ministry, instead of adding to his burden, would lighten it. It makes its own appeal. It does not need to be urged. All it needs is a voice, a chance. No theme is so popular as the orphan's need. The people like it. It warms their hearts, moistens their eyes and enlarges their liberality toward every other good cause. The children in the Bible school are quick to respond with their sympathy and support. They like to hear about other children and their needs. With the least bit of effort, Easter can be made the most popular and helpful of all the special days in the church. Nothing gives a church prestige and standing in a community like a generous, systematic provision for the unfortunate. The world compliments the church by expecting this ministry from it, and condemns it when it fails to respond.

Brothers of the ministry, set the orphan child in the midst of your congregation on Easter Sunday. Take your people on a visit to the homes for the aged. They will thank you for it. The unfortunate blessed by your fellowship in their sufferings will rise up in the judgment and call you blessed and the master will say, "Come ye blessed of my father. I was an hungered and ye gave me meat. Inasmuch as you did it unto one of the least of these my brethren, ye did it unto me."

\* \* \*

### THE ASSOCIATION'S PRESENT NEEDS

It must have a \$50,000 Easter offering March 31 to supply its barest bread and butter needs.

It should have \$50,000 more to supply other necessities.

It should have \$50,000 additional during the year for enlargement that it may meet the increasing demands made upon it, partly the result of the war.

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### The Association's Present Family

The family at the present time, in these

thirteen institutions, totals 600 easily, exclusive of hospital patients. These are all wards of our churches, having almost without exception been received in response to their earnest solicitation. This great family depends upon the voluntary offerings of members of the Christian churches. Easter Sunday is the one of 'nig day.

## Program of Disciples' Congress

Indianapolis, Ind., April 10-12

Wednesday Evening, April 10

7:30—Devotional.

8:00—Paper—"Education Among the Disciples," Joseph Todd, Bloomington, Ind.

8:40—Paper—"Training Ministers to Meet the Needs of the World," A. W. Fortune, Lexington, Ky.

9:20—Discussion—Joseph A. Serena, Fulton, Mo.

Thursday Morning, April 11

9:30—Devotional.

10:00—Paper—"Contributions of Protestant Reforms to the Church of the Future," J. D. Garrison, Indianapolis, Ind.

10:40—Discussion.

11:30—Business.

Thursday Afternoon, April 11

2:15—Devotional.

2:30—Paper—"Some Superstitious Survivals in Rural Religion," Elvin Daniels, Kentland, Ind.

3:10—Paper—"The New Clergy," W. T. Barbre, Sheridan, Ind.

3:50—Discussion—A. L. Stamper, New Lisbon, Ind.

Thursday Evening, April 11

7:30—Devotional.

8:00—Paper—"Some Modifications of the Plea During the Century," E. B. Barnes, Paducah, Ky.

9:00—Discussion—T. W. Grafton, Indianapolis, Ind.

Friday Morning, April 12

9:30—Devotional.

10:00—Paper—"The Need of a Religious Consciousness," V. W. Blair, Eureka, Ill.

10:40—Paper—"The Disciples in Cities," P. J. Rice, Chicago, Ill.

11:20—Discussion.

Friday Afternoon, April 12

2:30—Devotional.

3:00—Paper—"A Review of the Campbell Institute Publication, 'Progress,'" W. C. Morro, Indianapolis, Ind.

3:40—Discussion.

Note—This arrangement may be modified somewhat according to the wishes of the speakers.

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Either the entire pledge or a specified portion of it may be so designated, according to the donor's wish.

In making their pledges to this emergency fund, the friends of a more adequately educated ministry will, we are confident, give due consideration to this one institution of the Disciples' fellowship which is dedicated to the graduate instruction and training of ministers.

HERBERT L. WILLETT,  
*Dean*

CHARLES M. SHARPE,  
*Executive Head*

# **Books and Wars**

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# ISSUE 14